UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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NOON IN THE PRINTING SHOP

'Tis noontide. For an hour the workers rest
Amid the quiet where but now there rang
The fugue of type and planer, presses' clang,
And all the concords of the printer's quest.
Around me suddenly, in beauty drest,
Rise forest aisles! The notes of birds that sang
Long past, again I hear; the wild fruit's tang
Again I taste, in dewy coverts blest.

Imagination! power hast thou to take
From toil its sting, and unto age impart
The vanished fire of youth's first morning-glow!
Happy who learn thy simple law, and slake
Through charm of inner eye and loving heart
Earth's direst griefs in mind's rich overflow.

Boston. JAMES HARCOURT WEST.

UNITY extends its sincere sympathy to the readers of the *Reform Advocate* and its bereaved Editor, our neighbor and yoke-fellow, Dr. E. G. Hirsch. It was given to but few of us to know that the elder brother, Edward, has been these many years the silent Aaron to the eloquent and efficient younger brother, the Moses of Emil. Edward and Emil Hirsch were the sons of the learned Rabbi, Dr. Samuel Hirsch. They were German by birth and breeding, but American, all of them, by adoption and spiritual choice. Both boys received from the father a love of learning and an aptitude for the same. And now there is but one of the twain left. After a short but severe illness, Edward yielded last week to the dreadful scourge, pneumonia. He gave up the struggle at the Michael Reese Hospital. We borrow the words of the bereaved brother to indicate what not only the family, Sinai Congregation, and the Jewish fraternity have lost, but also the city of Chicago and the cause of religious progress in America.

Edward was a man of education, speaking fluently German, French and English, thoroughly versed in Latin and Hebrew, and eminently well fitted for the duties that fell to him as a member of the *Advocate's* staff. Most of the translations from foreign tongues which have appeared in its columns were by him. His modesty shrank from attaching his name to them. In other ways too he rendered services which deserved wider recognition then he permitted. But now that he has been taken away from us, we feel it a duty which should not be neglected to inform our readers of the fact that for many an hour of instructive reading they were indebted to him, as indeed the selections from our exchanges were invariably made by him. In his heart glowed a deep love for the religion taught by his father and as that illustrious teacher emphasized the concordance of genuine humanity with Judaism, so for Edward Hirsch, religion spelled the appeal and the consecration of all that genuinely human made for righteousness and honor. Not many knew him intimately enough to know of the rare qualities of mind and soul that distinguished him. Life had not always been kind to him . . . but he nevertheless retained his faith in the supreme value of goodness and fidelity.

We are glad to remind our readers that regular membership in the Audubon Society, referred to in other notes in this issue, can be acquired by the payment of twenty-five cents annually, active membership by the payment of one dollar, sustaining membership by the payment of twenty-five dollars. Miss Mary Drummond, whose address will be found elsewhere, will be glad to receive correspondence concerning this matter.

The Chicago Committee of the Tercentennial celebration of the King James translation of the English Bible has arranged a program for the week beginning April 30. On Thursday evening, May 4, at 8 o'clock, William Jennings Bryan is to deliver the principal address at a mass meeting to be held in Orchestra Hall. Bishop Anderson, of the Episcopal Church, and Dr. O. S. Davis, President of the Chicago Theological Seminary, are also to speak, and all the churches are invited to take note of the occasion on Sunday, April 30. Notable exhibits of rare and curious Bibles will be on exhibition at the Haskell Oriental Museum at the University of Chicago, and at the Newberry Library.

We have referred in another note to the Audubon Society leaflets concerning the "Horrors of the Plume Trade." Sweet ladies, please remember this, that the egret you covet and perhaps wear on your hat is obtained only during the breeding season. At any other time it is disheveled, ragged, and worthless for decoration. Remember, again, that the bird must be shot in order to obtain that plume, that the young birds in the nest will be starved on account of the death of that parent, that such plumes can never be manufactured and are never moulted by the bird when alive. Human skill cannot reproduce that feather. Who is responsible for the death of mother bird and birdlings?

Paul Selby, one of the few surviving comrades of Lincoln, one who knew him on the circuit and, as one of the prominent editors at the State Capitol, was a help in the promotion of "The Sad Humorist of the

Sangamon," has written the following as an added verse to "America," which he dedicates to the veterans of the Grand Army of the Republic. It is one more contribution towards that adequate National Hymn which, both in words and music, is yet unwritten.

Our Union banner waves
O'er freemen, not o'er slaves,
The patriot's pride;
In Freedom's fane, as one,
Are wreathed the names they sung,
Lincoln and Washington,
The Nation's guide.

With the return of Spring, the hearts of young and old as well as the trees and the fields, give green welcome to the birds. It is the time to teach the sanctity of life, the holiness inspired by the beauty in feathers and in song when alive. The Illinois Audubon Society furnishes a suggestive little leaflet to aid in the observance of Bird-Day by our schools, suggesting topics and recitations. Miss Mary Drummond, Secretary, Spring Lane, Lake Forest, Ill., will be glad to send on request not only these leaflets but a sheaf of most attractive leaflets published by the National Association of Audubon Societies, containing sketches of the Mocking Bird, the Orchard Oriole, the Bobolink, the House Wren and the pathetic Egret that is being so cruelly annihiliated by "lovely women" because they are so enamored of "a love of a hat." These leaflets are accompanied by a colored sketch of the subject and the same sketch in outline black and white, inviting the color by the hand of the amateur student.

In the *Survey* for April 22 there is an interesting account of the final findings of the Arbitrators to whom the lamentable industrial war of the garment-makers in Chicago last fall surrendered. Clarence Darrow, as representative of the ten thousand garment workers, and Carl Meyer, representative of the Hart, Schaffner & Marx employers, were able to come to an amicable understanding without the help of the third arbitrator, who was available if necessary. The adjustment seemed simple and, in the main, in the line of the contentions of the strikers, and the prolonged agony, the awful suffering, the loss of money on the one hand and the loss of life and grace on the other, seem more than ever inexcusable. Why could not Messrs. Darrow and Meyer have been entrusted with the task at the beginning rather than at the end of the three-months' war? The fines grievances are abolished, rest and retiring rooms for female employees are provided, and a raise of wages amounting to $400,000 per year on a pay-roll of two million is provided for. A minimum weekly wage is established in several departments and, what is better than all, the conditions of handling future grievances are carefully set forth. Failing solutions in the preliminary steps, grievances on either side are to be promptly carried to the same board, consisting of Messrs. Darrow and Meyer, who for two years are to constitute the final Court of Appeals. This account notes also the findings of the State Senate Commission concerning the black-listing on the part of the employees in connection with the strike. This Senate Committee found conditions blameworthy and severely arraigned the officials of Cook County for their failure to prosecute under the law.

The Lake Mohonk Conference, which has done so much in the interests of International Arbitration, peace and our Indian wards, is to hold its Seventeenth Annual Meeting on the 24th, 25th and 26th of May next, and it is to be a Clergymen's Session. We print entire the outline program, not only because the program itself is so suggestive and inspiring but because it is an indirect witness to the virility of the clerical profession today. We do not know what a "molly-coddle" is, but we are pretty sure that it isn't the modern preacher. The conventional estimate of the modern minister in business and academic circles is, we believe, being revised in order to meet the facts in the case. The typical minister is no longer a "tea-sipping" adjunct to Ladies' Afternoons and a conventional interpreter of Jewish history and New Testament theology, but he is knee-deep in the work of the world, with his sleeves rolled up, battling for righteousness and throbbing with sympathy with those who are under the wheels, and with the no less pitiable sufferers, the haughty parties who are driving the machine, ignorant of or indifferent to the suffering of those under the wheels. Here is the program to be given:

The session of Thursday evening, May 25, will be devoted to addresses by distinguished clergymen from Great Britain, Germany and the United States, in furtherance of a movement to interest the clergy of all nations in support of the international peace movement. From England will come a distinguished party, including the Dean of Worcester, Rev. John Clifford, D. D., of London; J. Allen Baker, M. P., W. H. Dickerson, M. P., and Alfred J. King, Esq., formerly member of Parliament. The German party will include Herr Prediger, F. W. Simoleit, pastor of the First Baptist Church of Berlin; Rev. Lic. F. Siegmund-Schultz, of Potsdam, a court preacher to the emperor; and, probably, Rechtenwalt Dr. von Simson of Berlin and Court-preacher Hoffman of Stuttgart. Many of these gentlemen will deliver addresses. The session will include a number of short addresses by distinguished American clergymen; and in addition to the formal proceedings, there will be arranged one or more special meetings for consideration of methods by which the clergy can most effectively co-operate in the promotion of international peace. All denominations are expected to be represented. It is earnestly hoped that each clergymen invited to attend will make a special effort to do so.

The accompanying pamphlet entitled "The Christian Churches' Visit to Germany," gives an account of the interesting beginning of a movement which has resulted in the establishment in both England and Germany of national councils united under the title, "The Associated Councils of Churches in the British and German Empires for Fostering Friendly Relations between the two Peoples." The Council of each nation includes most of the highest church officials and many men eminent in public life.

In 1910, The Dean of Worcester addressed the Lake Mohonk Conference urging the churches of America to join with those of England and Germany in a movement to promote inter-

national peace. As a result, there was later formed in New York City an important committee, consisting of Rev. Julius B. Remensnyder, D. D., Rt. Rev. David H. Greer, Rev. David J. Burrell, D. D., Rev. Charles H. Parkhurst, D. D., and Rev. Charles E. Jefferson, D. D. This committee arranged a great meeting of clergy in New York last November and has since been active in promoting similar meetings. Several official church bodies, including the Federal Council of Churches of Christ in America and individual clergymen in many parts of the country, are also rendering valuable service in the general movement. To pave the way for organized co-operation is one of the purposes of the coming discussion at the Lake Mohonk Conference.

More Reasons Why Professor Merriam Was Not Elected Mayor of Chicago

UNITY has already deplored Professor Merriam's entanglements with the Republican party and has avowed the conviction that he might have been elected had he and his backers concentrated the money and strength devoted to the nomination and election of a Mayor as a partisan candidate in promoting his interests as an independent candidate, one who sought to serve the city, independently of and, when need be, in antagonism to, any partisan interests. At least he would have made a splendid beginning and laid the foundation for the success of himself or a better man the next time. UNITY does not believe that the local politics of a great city can be remedied by either one of the two dominant parties, with their organized greed for "patronage," which is another word for graft.

But there is something more to be said concerning Professor Merriam's candidacy and its value. He was too good a man to succeed as a partisan candidate; perhaps he was not a good enough man to succeed as an Independent candidate.

Professor Merriam's battle cry was honesty in the administration of public funds and economy in promoting the city's business. As chairman of an Investigation Commission appointed by the Common Council, he unearthed scandalous conditions and exposed unscrupulous waste and unnecessary expenditure. He pleaded for honest business methods in the administration of the business of Chicago. In all this contention he was justified by the independent voter and the honorable business man. There is much to be done in this direction, and the Professor's researches indicated a way to do it.

But Professor Merriam left a confusion in the minds of a large class of worthy citizens who would have been glad to throw their energies into the campaign if they could have been sure of his position on the questions of the suppression of vice, the enforcement of law against the demoralizing saloon,—the "One-o'clock Closing Act," and the enforcement of the Sunday laws. "The United Societies" is the ambiguous title of a mighty organization in Chicago which are banded together to protect the interests of the brewer, the distiller, the saloon-keeper and all the social functions that further the interests of these fell forces, and the slogan of this society is "Personal Liberty" and "Home Government."

Now, for political or other reasons, Professor Merriam left his position on these questions ambiguous, perhaps studiously so. "The United Societies" claimed him as a champion of "Personal Liberty" and "Home Government," and the friends of law-enforcement, who believe that a "good business administration" must necessarily involve a virtuous administration, an administration committed to the integrity of the statutes until they are repealed, were left in uncertainty and went to the polls hesitatingly.

The truth of it is, the church constituency of Chicago has been a negligible quantity in the estimation of political candidates and committees, and the preachers of Chicago have been considered still more a negligible element, while the truth is that the preachers of Chicago and the churches back of them are intelligently and profoundly interested in civics and municipal problems studied from scientific standpoints. They are intelligent on present questions and up-to-date students of living problems; they believe that the cry of "Personal Liberty" as mouthed by "The United Societies" is more an Eighteenth Century than a Twentieth Century cry. In the Twentieth Century the individual liberty of one citizen ends where that of the other begins, and the community life over-rules personal whims and tastes. In Emerson's phrase, "That cannot be good for the bee that is not good for the swarm," and on this test the power of the saloon must be broken and a just administration of city laws must clear itself primarily with the constabulary that will enforce the ordinances and maintain the virtues, the sobrieties of the city.

The principle of "Home Government" has been and is a catch-word in the politics of Chicago which has not been sufficiently scrutinized and driven home to its last resort. In the two recent attempts to submit some phases of the liquor question on its own merits without entanglement of parties or of candidates, the cleanest and highest form of home government has been violently opposed by the saloon-keepers and their friends.

It is also well known that these defenders of "Home Government" are bitterly opposed to a homogeneous city. They want one government for the First Ward and quite a different one for the Sixth and Seventh. They want a different administration of city ordinances for the Twenty-second Street district from that which they demand for the Lake Shore Drive and the Kenwood and Woodlawn sections, and the difference of administration is for the benefit of the individuals who want to rear respectable families in the last-mentioned districts but want also to be protected in their dissoluteness in the first.

We believe that Professor Merriam is right-minded

on these questions, but that his promoters thought it best to keep these issues in the background in order to win the election. The sequel shows that the election was not won, and we believe a mighty backing was lost. The churches and the preachers of Chicago are no longer negligible quantities in city politics, and the candidate that will enlist at once the friends of honest politics, of non-partisan administrations and, above all, of an administration that will throw itself profoundly into the war against vice, and ally itself first, last, and all times with the forces that make for sobriety, a candidate that will from the start avow his purpose to fulfill his inauguration vows and enforce all the laws of city, state and nation so far as lies in his power, will be elected or will pave the way for an election further along.

We are among those who believe that Professor Merriam would have risen to such a program, but we regret that the fight could not have been made all around the circle and persisted in, believing that only in such a fight can Chicago or any other great city hope to find the Mayor it deserves.

Coit's "State and Church"

The average person who feels inclined to leave the church of his childhood or choice, is disinclined to unite with any corresponding organization. He is either indifferent to religion or he feels himself emancipated from dependence on it. This lack of religious fellowship is largely responsible for the absence of sympathy with the problems and advantages of the common life. The church has stimulated this reliance on self by excluding its best minds as fast as they become heretical. The fact remains that great thinkers in religion have gained their inspiration not from within themselves, but from the religious organization in which they were educated. The self-made man in religion is as mythical as the self-made man in science, art or literature.

A great fountain of inspiration overlooked by people within and without the church is the nation. Is the nation harder to conceive than God? People have thought themselves able to express the idea of the infinite better than the universal, or even the national. According to Doctor Coit, the two great hindrances to national religious life are supernaturalism and individualism. The dependence on a power beyond society, or on the individual himself, is said to be illusory. The unit of religious life is not the individual, or sect, or state, or Catholic Church, but the nation. This fact "identifies the church with each nation as a society believing in applying certain standards of civilization and culture, of duty and responsibility, of right and liberty."

No organization can be completely democratic except the nation. Churches have generally been oligarchic, but when they have had self-government within the body, they have kept aloof from other organizations. Democratic government not only employs the co-operation of all the people in any geographical area, but is constantly responsive to the people or their representatives. Therefore the churches and states in this country are even less democratic than state and church in England. We have tried to settle religious differences by forgetting them. Dr. Coit thinks we shall serve religion only by discussing and teaching them, organizing individuals into parties instead of sects, and giving each person free formulation of his faith, trying to express it through the state. A growing ritual, constantly suggestive of the developing faith of the people, would be a bond greater than preaching, as both the historic churches and the fraternal organizations prove. All the sects die; the great churches exclude modern ideas in favor of creeds which are not adapted to contemporary life, and the state is itself impoverished.

CHARLES ZUEBLIN.

The Constitution of the United States Cannot be Surpassed

Carlyle was averse to written constitutions because they did not march, and Professor Charles Zueblin agreed with him when he said, "A political constitution, like a religious creed, can only meet the needs of succeeding periods by constant revision." But both of them erred in not saying that a constitution not written to meet the needs of succeeding periods is like a religious creed which is not so worded. As regards civil and religious liberty, the constitution of the United States is so worded that the people have to march up to it, and that is why Mr. W. E. Gladstone said: "It is the grandest document ever struck off by the mind and heart of man." The people have to march away from narrow, bigoted, religious creeds, but they will have to march up to the liberal and just principles of the Constitution of the United States, and they can never get beyond them. A constitution based upon justice and liberty for all nationalities and beliefs, for the maintenance of a republican form of government in every state in the union, for keeping the states united and granting the people in all the states "the same privileges and immunities," cannot be surpassed. Alexander Hamilton was right, therefore, when he said: "The fundamental purpose of the national constitution is the establishment of a Republican government on a safe and solid basis;" and George Washington was right when he begged that no party should rule. What do we now see? We see that by letting down the constitutional barrier the states are disrupted and the way is open, by the false doctrine of majority rule, to set up any kind of class government in the states, thus paving the way for the destruction of our republic, which was conceived in civic and religious liberty and wisely dedicated to it. As the people are so different, our republic is safe only upon the righteous principles which our federal government is commanded to maintain, but does not. To protect all the people in their various beliefs, in their different modes of pursuing happiness, temperately, and in their respective trades and callings, is the only safe and just way. Any other way is class despotism.

Minneapolis, Minn. JOHN MADDOCK.

THE PULPIT

From Egoism to Altruism

SERMON PREACHED MARCH 12, 1911, AT THE FIRST UNITARIAN CHURCH, DES MOINES, IOWA, BY EVERETT DEAN MARTIN

Once on the southern slope of a hillside where the first warm rays of the returning sun awoke the life of spring, there was an old-fashioned garden. Here all the flowers of springtime were at home. Hyacinths were never more fragrant, and the violets, narcissus, lilacs, lilies of the valley, and roses, each in their proper place and time added their beauty and fragrance to that garden and seemed to become the lovelier in the sweetness of all the rest. Then in the long summer days, the marigold and phlox might be seen, poppies danced in the sunshine, and hollyhocks grew tall by the garden wall. Here many quaint, old-fashioned species were remembered and preserved, for an old gardener might be seen bending tenderly over each one. He moved slowly and apparently made little progress, and seemed himself to incarnate the calm spirit of the garden, where each lived for the good of all and all belonged to each.

At last one day the old man was absent from the scene of his labors. He never came any more. Many days went by, and one dark night an evil spirit passing that way breathed upon the garden and said, "You are losing your opportunities. Each one of you is missing his success in life. You might be the tallest in the garden. Don't let the others put you in the shade. Life is a game of the survival of the fittest. Let everyone see how tall he can grow. There is plenty of room at the top."

Then a miracle happened inside those garden walls. All grew up as in a night. A new spirit of enterprise had taken possession of everything. Even the grass understood and grew long and tangled and tough. All the plants sent up their stocks tall and strong; they sought to spread their leaves over one anothers' heads; their branches grappled one another in a life and death struggle for light. And the sunshine that had once flooded all the garden was now at a premium. They crowded so close together that the little spring flowers grew faint and soon languished and died. Even the stronger summer flowers forgot to bloom. Then the weeds, who were not encumbered with flowers, knew that their day had come. They pushed to the wall all who did not adopt their methods. And now the struggle became more sordid still. The weeds began a battle among themselves. They had a less delicate sense of honor than the former occupants. They resorted to many cunning, underground devices to gain advantage. With dark deeds they undermined each other's strength and made each other hideous. Their ugly, deformed stems scraped and sawed one another when the wind blew. The birds and butterflies and bees became frightened and visited the place no more. Instead, the spiders made their webs and awaited their prey among the ragged, faded stocks. Only the top leaves were now green, and before the summer was done they drank up all the moisture from the ground, and they all died together.

Thus ends the philosophy of egoism. The spirit had promised a survival of the fittest, but it was only the survival of the rankest. The true survival of the fittest was the garden in the days of the gardener. He saw to it that each fitted into its proper place instead of crowding out its neighbors. The flowers were fittest because they were most worthy of life. The man had seen certain tendencies in nature that had value. He had seized upon them, cultivated them, developed them until they gave a new meaning to the existence of the plant. What had been a matter of secondary concern in the wild state now became primary. The margin of the plant's life had become wonderfully extended under domestication until it came to carry a whole new system of values. If the plant were forced again into a struggle with the weeds, these marginal values it was carrying would be of no advantage to it, and it must lose them and revert to its original type or die. So the hoe was constantly busy. To say that the weeds ought by right to possess the garden because they could push the flowers to the wall if let alone, is to say that the gardener was only a meddler and that all the labors of domestication had been misspent. For domestication means that the struggle for existence has been superseded by a struggle for values.

Man is a self-domesticated animal. On the margin of his life, around a center of the merest animal existence, he has, through countless generations of self-discipline, developed an almost infinite world of values, which have come to impart their meaning to his entire existence. The law of the jungle, the survival of the rankest, gives way before the struggle for values and the survival of the most worthy. Life is no longer a mere "will to power;" the age of the dynosaur is past. The life of the individual is seen to exist for the service of some ideal end. It may be an unseen good whose existence alone is real and permanent. Or it may be a life larger than our own, of which our individual existence is but a fragment,—the life of humanity, a mysterious goal of evolution in the triumph of man upon the earth, of which the universe itself may as yet be only half aware. Then our lives have meaning only as they enhance those half guessed ends of conduct. And we can feel that in humanity's long process of groping its way toward that destiny our mortal instincts have been thrown out and conserved as "advantageous variations," and that, in the final consummation, actions based upon them shall have their vindication. In such case we can serve, we can love, we can deny self for the general good, we can spurn the material values of life, for in so doing we are partaking of the Eternal Reality, the true meaning of existence. And the words of Jesus, put into the mouth of the Divine, come to be true in a very real sense, "Inasmuch as ye have done it unto the least one of these my brothers ye have done it unto me." Evolution is a development from egoism to altruism.

But right here is where practical atheism shows itself. It is no longer a metaphysical speculation as to whether, outside experience, there is a Being corresponding to the God-symbol. There is noth-

ing very dangerous or wicked in that sort of academic unbelief. For it is like the corresponding academic theism, it may not touch the actualities of life either for good or bad.

But there is an atheism seen sometimes even among church members, who may be willing enough to accept a "simple gospel" of long past miracles and dead issues and an atonement made by another's sacrifice. It consists in a negation of the practicability of the ethics of Jesus, a denial of the ideal end of conduct, a repudiation of the marginal values gained through domestication, a return to the law of the jungle as a practical rule of life, "the Survival of the Fittest."

In these days this misapplied Darwinian principle has become an obsession with many people. It sounds scientific, and on the surface looks plausible. All nature manifests a merciless struggle, and there is much in our present industrialism quite analagous to it. Then much of the cruelty, the low cunning, the materialism and greed under which modern life suffers may be justified according to the "survival of the fittest." Between this philosophy and the values for which Christianity has for centuries been struggling there can be no compromise. It is well for us to state the issue squarely.

Egoism would mean the end of morality as we understand it. The great egoists admit this, indeed it is their glory that they advocate what they call a transvaluation of values, by which they mean that what we call good is bad and what we call evil good. Max Stirner said, "Right is a delusion bestowed by a ghost. You can get farther with a handful of might than with a whole bagful of right." Nietzsche says, "To speak of right and wrong in itself is void of significance." He says there are two opposite standards of morality, "Master Morality," which is exploitation, oppression, pride, simply the self glorification of the successful individual in the struggle for power, "which is right," and second a "Slave Morality," of which the Christian religion is the most hateful example of weakness, patience, sympathy, love,—which is simply a self-deception, a self-consolation of the impotent, "who speak of their weakness as if it were something willed and chosen, a deed of merit."

He says that the weak should be mercilessly pushed to the wall, eliminated, so as not to breed and lower the human type. This would put an end to all the charitable activity and sociological uplift that distinguish modern times from the mercilessness of pagan civilization. But the difficulty is that instead of lessening the number of the weak, that sort of universal downward pressure throughout the social organism would increase it. Where there is neglect and strife, the unwholesome environment produced thereby prevnts the normal development of child life. Wherever in all history the Nietzschean philosophy has been practiced, it has simply amounted to a conspiracy on part of the strong against those who have a divine right to be weak, the children. Women and children have to bear the weight of all oppression. Lives that would otherwise be normal are mortgaged to old tyrannies before birth, and their right to a selfhood is snatched away before their little hands can defend it.

But let us not be deceived. Egoism has no serious intention of eliminating the poor. This society needs them, for it is only upon their sunken, broken lives that the privileges of the "higher men" can rest. So, after all, master and slave are linked together in a common destiny. For the privileges of the few can mount no higher than the wretched, shriveling lives of the "unfit" will support. Here is repeated again the story of France before the Revolution, "universal bankruptcy." It is the story of the parasite exhausting the vitality of the organism on which it feeds until both starve to death. This Nietzschean society, pushing its unfit down into the mire and creating others by the same process, is a volcanic island whose base is slowly being submerged, and whose summit, however small and select, however far it is placed above the sinking rocks below, is made of the same stuff, bound to the lowest by the inexorable law of gravitation; its own weight upon the rest of the body is inevitably hastening the process of ruin. By no possible means can it sever itself from its base, it must travel in the same direction,—to a common doom. We are all bound together in a common destiny and you can no more divide humanity into the fit and unfit than you can into the saved and the damned. Nietzscheanism is a tower of Babel; only savages would attempt to reach heaven by piling either bricks or human lives on top of one another.

The truth of the matter is that the attempt to thus apply the "Survival of the Fittest" to the life of civilized man is a misunderstanding of Darwinism. What do naturalists mean by the term "survival?" They mean that those suited to their environment because possessed of some advantageous congenital variation will have the best chances of reaching maturity and become the ones through whom the species propagates itself. Aside from bequeathing their superiority to the largest possible number of the best equipped offspring, "survival of the fittest" is meaningless. But applied to human society this principle strikes a blow at the home. A family is a disadvantage to one in the struggle for place and wealth. Marriage is postponed by the ambitious. Childbearing is often discouraged until those who would like to call themselves "the fittest" are hardly, if at all, perpetuating their numbers. It ought to be clear, then, that this brief social supremacy lasting for one generation is in no sense an instance of the Darwinian principle. For a few isolated individuals to live at the expense of others and at the expense of the future, to be a little better dressed, better fed, better entertained than the rest, to grow fat and then be sloughed off without issue, is in reality to put themselves in the class of the "unfit," as the scientists would use the term, whose lives have added nothing to the evolutionary process.

The misunderstanding of this principle shows itself in another way. The struggle in which the fittest survive is not directly a struggle of all against all, within the same species. It becomes in nature greatly modified by the gregarious instinct. Early in the history of evolution it became

an advantage for individuals, instead of struggling against one another or even living as isolated individuals, to club together. The swarm, herd, pack, tribe, were produced. The struggle became a struggle, not primarily of individuals, but of contending groups. The individual in order to survive was subjected to the welfare of his society. Those groups in which the gregarious or social instinct was most strongly developed, with its modifications of courage, fidelity, fraternity, sympathy, had the best chance to survive. Darwin claimed that this was the basis of all morality, and so the virtues which the Egoist despises are really written in the cosmic order of things, and are both a means and goal of organic evolution. Darwin, in the fourth chapter of the Descent of Man, says, "The social instincts, the principle of man's moral constitution, with the active aid of intellectual powers, and the effects of habit, naturally lead to the Golden Rule, 'As ye would that men should do to you, do ye likewise unto them.' And this lies at the foundation of all morality."

Altruism has its biological basis. It is not oppression, exploitation, will to power, in which the life of a man consists, but in the joy of mutual service and understanding, the achievement of the ideal, the experience of the intrinsic worth of goodness and beauty, the mystery of love.

From Our Foreign Correspondent

In any foreign land one is thankful for every word of the language which he can command. Especially is this true in Naples. The ordinary visitor comes with many prejudices against the people, and these may be well founded, but from my own experience, with a little knowledge of the language, I can only say that one can usually find what he is looking for and if he will take a little pains to make himself understood he will meet with at least a spirit of fairness, especially if he has some idea of the value of manufactured things himself. When a merchant offers you a piece of goods of good quality thirty-six inches wide for sixty cents, you know that such goods cannot be produced for less than that at living wages, then why haggle over the price, as I am ashamed to say I have seen my compatriots do? My plan is to say, "I am accustomed to pay a certain price. If your price is more than I can afford I will not pay it." Invariably I am met in the same spirit of fairness and I doubt if I have been overcharged. Not long since a friend and myself decided to ascend Vesuvius, which we did by means of the funicular railroad. When we reached the top we induced the guide to permit us to go around the mouth of the crater farther than is usually allowed. It was an impressive sight looking into that steaming cavity and feeling the heat at our feet from those internal fires. The guide, seeing our enthusiasm for adventure, suggested that we walk to Boscatrecase, a little village about three miles distant. We began our descent on foot. We could not understand why we were not permitted to follow a fairly well-made path, but we continued, although footsore and weary, until we reached the foot of the mountain, when we were suddenly surrounded by three as brigand-like looking persons as one is likely to meet off the operatic stage. My companion and I withdrew a little from the men to try to understand from a safe distance what it was all about, and in order to appear more at our ease, we took out our luncheon and began to eat it while the pantomine proceeded. We discovered that the guide had taken us a round-about-way in order to avoid the road-tax and was trying to convince the officers, as they proved to be, that as we had not used the road we should not pay the tax. He did not succeed, however, especially as we insisted upon obeying the law as soon as we were able to understand what it was all about. We insisted, however, upon having a receipt for our two francs, which was produced with great difficulty. The next day occurred the great landslide in exactly the path which we took, starting from the place where at the top of the mountain we insisted upon being taken. The new funicular road had just been in operation a month. Now the station is out of use, probably for the season. We were the last persons to make the ascent and are filled with gratitude that the catastrophe did not occur sooner. And now we are wondering how much we did to disturb the rocks and stones on the top, which has so changed the outline of Vesuvius that old travelers say they would hardly recognize it.

One cannot appreciate what the terrible force of hot lava is until he has followed the course of it,—as we did, on foot—to the little town of Boscatrecase and seen it filling houses and churches up to the fourth story and pouring forth from windows and doors. Now it is a solid mass and has to be cut like granite. It is an appalling sight to see an entire section of a city inundated with this solid mass of stone and to realize that once it was a boiling, seething river, and one wonders at the courage of the people to begin cutting away and rebuilding again in the shadow of this ever threatening destruction. One does not wonder that because of such physical conditions and consequent poverty, generations of mendicants have arisen whom nothing but a pestilence can sweep away. We were overawed with the force and the hopelessness of all these people and gave our little mite freely to the poor wretches who crowded about while we blessed the fate that had placed us in more favorable surroundings where we are not subject to discouragement consequent upon such devastation.

Naples, Italy. JESSIE E. SHEARS.

"Truth is a point; the subtlest and finest; harder than adamant; never to be broken, worn away, or blunted. Its only bad quality is, that it is sure to hurt those who touch it; and likely to draw blood, perhaps the life-blood, of those who press earnestly upon it."

The hell that a lie would keep any man out of is doubtless the very best place for him to go to. It is truth, yes, the Truth that saves the world.—*George MacDonald.*

THE STUDY TABLE

Latin American Notes

Merida, Venezuela.—A complaint lies before me. In my note upon the centennial anniversary of the University of the Andes, the population of Merida, Venezuela, was stated at 6,000. It appears that it is really 17,000. The correction gives opportunity for two observations. (1) The city has a lovely situation in the midst of a splendid and exuberant tropical nature; to the east lies the magnificent Sierra Nevada, with five peaks eternally snow-clad—think of it! Mexico has but two. Not only is Merida the seat of the University of the Andes, but it is an Episcopal city with a cathedral. (2) How difficult it is to secure reliable and exact information regarding Latin America. My source for Merida's population was the recent, carefully compiled Foreign Commercial Guide of South America issued by the Philadelphia Commercial Museum in 1906. There is nothing better, yet when we seek information on a specific point, it fails us. The commemorative medal of the University's Centennial has lately come to hand. It is of purpled bronze; on the obverse it bears the bust of Bolivar in uniform facing left and the inscription Centenarium Universitatis *Andinensis Venetiolae MCMX;* on the reverse is Minerva seated holding palm branch and olive crown and the words *Patriae Fides erecta Anno MDCCCX A Bolivar confirmata Anno MDCCCXIII emeritae.*

A Latin American Galaxy.—Agustin Aragon, editor of the *Revista Positivista,* gave an important address in the City of Mexico, in January, upon the contribution of Mexico and Latin America to the world's civilization. The address was afterward printed in full in his Revista. Scattered through the discourse or mentioned in footnotes are names of Latin Americans, mostly living, who are of international reputation in the fields of science and letters. It has seemed worth while to extract these names and print the list as a Latin American galaxy. It would be easy to add many names, in fact to double or treble the list. Aragon was discriminating and each and all mentioned are notable and worthy. But how many of them do *you* know? And why do we not know them? Better keep the list for reference; check it and add to it. We arrange under nations alphabetically.

Argentina. Valentin Balbin (mathematics); Carlos Calvo (international law); J. Alfredo Ferreira (sociology); Queseda—father and son (history, diplomacy).

Bolivia. M. V. Ballivian (archeology, hist.); Gabriel René Moreno (hist.).

Brazil. Dumont (aeronautics); Raimundo Teixeira Mendez (philosophy); Severo (aeron.).

Chili. Amunátegui (belles-lettres); Barros Arána (hist.); Lastarria (sociology); Valentin Leteller (education).

Columbia. Caldas (physics); Olarte Caemacho (jurisprudence); Florentino Gonzales (constitutional law); Restrepo (literature); S. Pérez Triana (juris.); Francisco Antonio Zea (botany).

Costa Rica. Anderson (juris.); Gangini (philology).

Cuba. Leopoldo Berriel (civil law); Antonio Gonzales Lanuza (penal law); Montane (anthropology); Poey (natural history); Enrique José Varona (philos.).

Eucador. Montalvo (literature); Carlos Tovar (philol.).

Guatemala. F. Contreras (grammar); M. A. Herrera (philos.); Juan Antonio Irisarri (philol.); Batres Jauregui (hist. philol.); Juan Rodriguez (zoology).

Haiti. Justin Devot; Casseus (grammar).

Honduras. Alberto Membreño (juris. philol.).

Mexico. José Antonio Alzates (science); Rafael Angel de la Reña (philol.); Gabino Barreda (educ.); Agustin M. Chavez (aeron.); Francisco Diaz Covarrubias (maths.); José Diaz Covarrubias (int. law); Rufino José Cuervo (philol.); Manuel Gargolla y Parra (maths.); Porfirio Parra (logic).

Nicaragua. Ayon (hist.).

Paraguay. Baes (sociol.); Dominguez (criticism).

Peru. Calderón (philos.); Ricardo Palma (philol.); Federico Villareal (maths.).

Puerto Rico. José Julian Acosta (hist.); Salvador Brau (hist.); Eugenio M. de Hostos (sociol.); Julio L. Vizcarrondo (slavery).

Salvador. David J. Guzman (botany).

Santo Domingo. Manuel de J. Galván (novel).

Uruguay. Trureta Goyena (penal law); Rodo (sociol. belles-lettres).

Venezuela. Andres Bello (poetry); Emilio Constantin Guerrero; Gonzalo Picon-Febres (literary hist.).

The Hispano-American University.—Certainly a most interesting movement, one which, if it develops, can greatly aid Latin America to worthy expression and make us better acquainted with the Latin American republics and their achievements is the international organization known as the *Universidad Hispano-Americana.* The moving spirit appears to be Dr. Tomas Ceron Camargo, a Columbian, now resident in New York City. Organization was effected at Bogotá, March 3, 1908. German Reyes is rector, Francis C. Nicholas, secretary, and Tomás Ceron Camargo is general delegate. The university motto is *Libertad, Ciencia, Paz* (Liberty, Science, Peace). International in scope; organized with the idea of indefinite expansion; humanitarian, benevolent, making for peace and civilization; the university has legal authority to impart instruction, to spread information, to grant degrees and to award decorations. The actual work of the organization largely remains to be developed. In general it aims to foment education of the Latin American republics in the direction of unity and harmony and at the same time to develop them politically and to act toward resisting encroachment. The idea has been so heartily welcomed in the Central American republic of Salvador that a full organization has been effected there and the present location of the Supreme Council of the institution is located at the capital city, San Salvador. Under the direction of J. Dols. Corpeño, the first number of the *Anales de la Universidad Hispano-Americana* has been issued. It contains the official documents relative to the founding, portraits of those participating, and the addresses made at the public session held on July 3 of last year. There is now a supreme council of twenty-one members in the city of San Salvador, a general delegate for international affairs, and twenty special delegates—one in each Latin American Republic and one in Spain—forty-two persons in all. The special delegates will be *ex officio* members of the

local councils to be later developed in each country organized upon the pattern of the one at San Salvador. While there will be difficulties in putting the plan into general operation and while the organization appears unwieldy, the idea is a great one. If such an organization could be perfected and put to running, it might not only serve an important educational influence, but would exercise weight in world politics.

FREDERICK STARR.

The Apocalypse Unsealed

This is the title of a book sumptuously made by John M. Pryse, 9 Murray street, New York, and effectively illustrated by Professor James M. Pryse, brother of the publisher. This book is, at least to the present reviewer, a unique interpretation of the last book in the New Testament. He calls it "An Esoteric Interpretation of the Initiation of Joannes." The first seventy-five pages are given to the unfolding of his interesting theory as to the nature of the book, and the remaining one hundred and forty-seven pages to a new, fresh, and apparently skillful translation of the text from the original Greek, with elaborate commentary upon the same.

In order to escape the impossibilities involved in an attempt to accept this book as an infallible record of the Divine Will, scholars have been prone to regard it as a poem full of cryptic significance, and as such it lends itself admirably to symbolic and parabolic interpretations. But this writer rejects the poetic theory with its cryptic and prophetic implications, and making of it a subtle handbook of the Philonic philosophy of the time. In order to carry out this theory, the author must needs call to his aid the Zodiac and its signs, the symbolic fertility of the Greek language, and the tri-partite philosophy of Paul,—all of which and much more he renders into something of an exact science. He assumes that the author of the Apocalypse is doubtless the author of the Johannine Gospel, and that it involves that mystic, not to say secret, philosophy of the Chrystos which was lost early in the development of Christian theology and unfortunately supplanted by a dogmatic literalism, which ripened into the dogma of the Trinity. The whole handling is scholastic. As to the ultimate soundness of the theory the present reviewer is incompetent to pronounce. The interpretation certainly carries us far afield from the orthodox theories of Biblical infallibility and puts the early Christian movement in touch with the subtle Orientalism and Neo-platonism that so effectively and promptly transformed the simple ethical message of the Nazarene prophet into a system of dogma and ceremonies and gave rise to the un-Jesus-like thing known as "historic Christianity," which grew into a stately tyranny and almost reached universality in the Middle Ages, and which it has taken centuries of scientific investigation and intellectual independence to disintegrate, enabling the modern man to catch again a clear vision of the simplicity of the religion of the Beatitudes, the Golden Rule and the Parables.

This is a book for preachers, but we suspect it will spoil the availability of the Book of Revelation for sermon purposes for a while at least. Perhaps deeper study will enable one to read between these metaphysical subtleties of John the spiritual outreachings and the devout attitudes which make beautiful the religious life of man everywhere, and the scriptural statement of it in all Bibles.

J. LL. J.

CORRESPONDENCE

A Correction

TO THE EDITOR OF UNITY:

In the April issue of "The Unitarian Advance," there appears over my signature the following statement: "Sixteen out of the twenty-seven students at the Meadville Theological School this year belong to the Socialist Pary. They carry the red card in their pockets, and have organized a local branch of the Intercollegiate Socialist Society."

May I ask the courtesy of your columns to retract this statement in toto? Information has come to me that I have made the blunder of confusing the number of Socialists in the student body of the school with the number of men who belong to the local Intercollegiate Socialist Society. My statement was inexcusably inaccurate and never should have appeared.

I desire herewith to apologize to the students and faculty of Meadville, especially to the members of the Intercollegiate, for the grave injustice which I have done them; and to assure them that I stand ready to make any reparation, public or private, in my power.

JOHN HAYNES HOLMES.

Chuch of the Messiah, New York City.

TWO HEROES

Two heroes do the world's insistent work;
One rushes in the battle's blood and murk,
And, knowing the foeman flies,
In one rich moment dies.

The other, on a path he long has feared,
By bugle-blast and drum-beat all uncheered,
At duty's chill behest
Gives life to want and waste.

For him, the battle hero, high we pile
The sculptured stone; his ringing name, the while,
In praises and in songs
Its lyric life prolongs.

For the other, we fashion a heaven of late reward;
His life, all dark, and desolate, and hard,
Down to oblivion goes,—
Unless some great God knows!

—*Richard Watson Gilder.*

There can be no public prosperity without public virtue, and no public virtue without private virtue. But private cannot become public except by organization. Our attempts at control, regulation, are but the agitations of the Gracchi, evidencing the wrong, but not rising to the cure. We are waiting for some genius of good who will generalize into one body of doctrine our partial truths of reform, and will help us live the generalization.—*Henry D. Lloyd.*

We are struggling toward better things, a happier country, a more perfect civilization. We may never arrive, but, whatever the end, the aim is worth the agony. Let us struggle. Let us hope.—*Judge Lindsey.*

Lake Mohonk Conference on International Arbitration, Mohonk Lake, Ulster County, New York

SEVENTEENTH ANNUAL MEETING, MAY 24th-26th, 1911.

(FIRST PROVISIONAL PROGRAM)
(Mar. 27th)

FIRST SESSION—Wednesday, May 24th, 10 a. m. Speakers:

Mr. Albert K. Smiley (Remarks of welcome).

President Nicholas Murray Butler of Columbia University, President American Association for International Conciliation, Presiding Officer of the Conference (Opening address).

Hon. James Brown Scott, Washington, Secretary of the Carnegie Peace Endowment. Subject: The Present Opportunity to Aid the International Peace Movement.

Hon. Robert Lansing, Watertown, N. Y. Subject: The North Atlantic Coast Fisheries Arbitration.

Frederick D. McKenney, Esq., Washington. Subject: The Orinoco Steamship Arbitration Between the United States and Venezuela.

Report of Committee on the Establishment of a National Council for Arbitration and Peace.

Discussion.

SECOND SESSION—Wednesday, May 24, 8 p. m. (International in character). Speakers:

Baron d'Estournelles de Constant, Paris, Member French Senate, Member Hague Court, Founder and French President Association for International Conciliation. Subject: "Patriotism and Peace."

Senor Don Carlos Pereyra, First Secretary and Charge d'Affaires of the Mexican Legation.

His Excellency, Senor Don Ignacio Calderon, Minister of Bolivia.

Mirza Ali Kuli Khan, Charge d'Affaires of the Persian Legation.

His Excellency, Senor Don P. Ezequiel Rojas, Minister of Venezuela.

Hon. Charlemagne Tower, Philadelphia, formerly Ambassador to Germany.

Lic. J. R. Aspe, Mexico City, Mex.

THIRD SESSION—Thursday, May 25, 10 a. m. Topic 1. An International Court. Speakers:

Hon. J. R. Clark, Solicitor for the Department of State.

Hon. Jackson H. Ralston, Washington, D. C.

Frederick N. Judson, Esq., St. Louis.

Prof. Paul S. Reinsch, Ph. D., Madison, Wis.

Thomas Rafburn White, Esq., Philadelphia.

Discussion.

Topic 2. An Anglo-American Arbitration Treaty. Speakers:

Hon. John W. Foster, Washington, D. C., Ex-Secretary of State.

Hon. Raoul Dandurand, Montreal, Member Canadian Senate.

Mr. Henri Bourassa, Montreal, Member Quebec Legislature, Editor "Le Devoir."

Report of Committee on the Celebration of a Century of Peace Between Great Britain and the United States.

Discussion.

FOURTH SESSION—Thursday, May 25, 8 p. m. Topic: The Churches and International Arbitration. Speakers:

Rev. John Clifford, D. D., London, President Baptist World Alliance.

The Dean of Worcester, England.

Rev. Lic. F. Siegmund-Schultze, Berlin, a Court Preacher to the German Emperor.

Several prominent American and Canadian clergymen to be announced later.

FIFTH SESSION—Friday, May 26, 10 a. m. Topic 1. Business and International Arbitration. Speakers:

Hon. Oscar S. Straus, formerly Ambassador to Turkey.

Mr. George W. Perkins, of New York, and others to be announced.

Report of Committee on Business Organizations.

Topic 2. General. Speakers:

Hon. Charles P. Neill, United States Commissioner of Labor.

Report of Committee on the question of the Enforcement by the United States of its Treaty Obligations.

Discussion.

SIXTH SESSION—Friday, May 26, 8 p. m. Topic: General. Speakers:

Hon. William A. Weir, Justice Supreme Court of the Province of Quebec. Subject: "The Progress of Spirit."

Hon. Richard Bartholdt, M. C., St. Louis, American President of the Interparliamentary Union. Subject: "Human Instincts versus Law."

Hon. Arthur L. Bates, M. C., Meadville, Pa.

Mr. Walter H. Page, New York, Editor *The World's Work*.

George E. MacLean, LL. D., President State University of Iowa.

Thomas Willing Balch, Esq., Philadelphia.

Presentation of Pugsley Prize for best Essay on International Arbitration by a College Student.

Among others who have accepted invitations to attend are:

His Excellency, Jonkheer J. Loudon, Minister of the Netherlands; His Excellency, Dr. Paul Ritter, Minister of Switzerland; His Excellency, Count Albert Ehrensvard, Minister of Sweden; Herr Eduard de Neufville, Frankfort, Germany; J. Allen Baker, M. P., London; Chief Justice Sir William Mulock and Justice J. J. Maclaren of Ontario; Hon. Charles S. Francis, Troy, former Ambassador to Austria-Hungary; Hon. Elmer Ellsworth Brown, United States Commissioner of Education; Dr. Cyrus Northrop, President Emeritus University of Minnesota; President Charles R. Van Hise of the University of Wisconsin; and

Acceptances subject to official duties include those of:

Senators Elihu Root of New York and T. E. Burton of Ohio; Hon. David J. Foster, M. C.; Hon. George Gray, Wilmington; Dr. Albert Shaw, Editor the *Review of Reviews;* and the Governors of Minnesota, Maryland, Massachusetts, Vermont and New Hampshire.

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THE FIELD

"The World is my Country, to do good is my Religion."

THE PEACE CRUSADE IN THE ENGLISH CHURCHES

The response of the English churches to the recent peace utterances of President Taft and Sir Edward Grey has been something almost unexampled in its pervasiveness and enthusiasm. The strong words of the Archbishop of Canterbury and other leaders in the Church of England have been widely noticed; but the wave of feeling which has swept over the free churches has been yet more impressive. Three striking expressions of it appear in the last papers received from London, from perhaps the three leading men in English Nonconformity at this time, all of them well known in America through sermons or addresses here in recent years,—Rev. Silvester Horne, Rev. John Clifford, and Rev. R. J. Campbell. Two of these famous London preachers, Dr. Clifford and Mr. Horne, are to visit this country this year. Dr. Clifford, who is the president of the Baptist World Alliance, is to be one of the speakers at the Mohonk Conference next month, where one entire session is to be devoted to the subject of "The Churches and International Arbitration." Mr. Horne is the minister of the Whitefield Chapel in London, and is also a member of Parliament, an advanced liberal, we think the only Nonconformist clergyman in Parliament. His London pulpit this summer, during his visit to the United States, will be occupied by Rev. Charles R. Brown, whose preaching at the Old South Church in Boston during these last weeks has made so profound an impression, and whose peace sermon there on Palm Sunday morning was certainly as stirring as any of the utterances of his English brothers in their present peace crusade.

Mr. Horne, in his article upon "God's New Messiah," dwells upon the consternation which the increasing navy estimates were spreading among all serious English people, and implies that it was the alarm and almost resentment created in the ranks of the progressive party by the Admiralty's demands which was in great measure at the bottom of the overwhelming response to Sir Edward Grey's noteworthy speech. He pays impressive tribute to the four men to whom the clearing of the air is due,—President Taft, Mr. Bryce, Sir Edward Grey and Mr. Balfour. "First and foremost stands President Taft, whose courageous advancing of the idea brought it down from heaven to earth, materialized it and gave it practical shape." His final appeal is to the Christian Church in England, to which he puts the question, "Has Sir Edward Grey held out his torch to the cold embers of what was once an altar fire?" "We are," he says, "at one of those crises that try and test our Christianity. 'Some great cause, God's new Messiah' is verily sifting out the hearts of men, and the next few months must show whether the church lives, or whether she has only a name that she liveth and is dead."

The utterances of Dr. Clifford and Mr. Campbell are in similar strain. Both reflect the remarkable volume of the peace sentiment which has been evoked in England. "Labor men," says Dr. Clifford, "see in the proposal for peace and good will a promise of materializing their Utopia. All parties in the House of Commons, and out of it, are one in backing the measure. The churches speak with one voice, the leaders of our municipal life are unanimous in their support and eager in hope. There is not a shadow of doubt about the 'backing'. President Taft, Sir Edward Grey and Mr. Balfour may be assured that they are not moving without the people, or before the people. The vote of the people is for peace. The soldier has ruled us too long."

All three of the distinguished preachers touch upon the Anglo-German problems, Mr. Horne, referring to Mr. McKenna's speeches upon the navy estimates, and observes, "Liberals listened in vain for any really handsome acknowledgment of the injustice and injury done to Germany by the misrepresentation of her program." Both Dr. Clifford and Mr. Campbell dwell upon the hopeful relation of the movement to the German situation and upon the certainty that the treaty which President Taft is negotiating with Great Britain must prove the first of many such treaties. "The movement," says Dr. Clifford, "is already opening the way for a settlement with Germany that will, speedily let us hope, stop the mad race in armaments;" and Mr. Campbell says: "Surely it would only be a question of time before such an example would be followed by other nations. Would it be possible that the night-mare of menace and misunderstanding which has beset civilization for the past decade, owing to the rivalry and suspicion existing between England and Germany, may be dispelled forever? If Germany can be persuaded to enter into this League of Peace, the time cannot be far distant when these three great powers will be in a position to insist that no other nation shall be permitted to draw the sword." Can Germany be thus persuaded? That is indeed the question.

EDWIN D. MEAD.

THIRD NATIONAL PEACE CONGRESS TO BE HELD IN JOHNS HOPKINS UNIVERSITY, BALTIMORE, MD., MAY 3-5, 1911.

The Congress will deal with the two leading lines of peace work, namely, (1) the awakening of the public conscience by addresses directed against the folly and the injustice which flow from war, together with the economic waste of universal armaments, and (2) the practical means of making war difficult by establishing institutions which will take away the excuse for war.

The First National Peace Congress was held in New York City, 1907, and the second in Chicago, 1909. Both Congresses were significant in point of the vast numbers that attended them from all over the country and of the interest taken in them. The printed proceedings of these Congresses constitute important volumes of reference in the peace movement.

The coming Congress is expected to be one of the notable gatherings in the history of the country, because of the active and influential men who will take part in it, and because of the very marked growth of public sentiment on the question with which the Congress will deal.

Independently of the regular sessions of the Congress, the school-teachers will be assembled to hear addresses directed especially to them.

The holding of the Congress in Maryland, which is one of the Southern States, will give opportunity, it is thought, to draw the South actively into the movement. Canada will likewise be organized into the Congress as far as possible. The President of the United States will open the Congress on Wednesday afternoon, May 3, at two o'clock. Among others who will address the Congress are: James Cardinal Gibbons, Lyman Abbott, John W. Foster, ex-Secretary of State, Theodore E. Burton, the Belgian Minister, Hamilton Holt, Andrew Carnegie, Huntington Wilson, Assistant Secretary of State, Baron d'Estournelles de Constant, Senator of France and a member of the First and Second Hague Conferences, Price Collier and Albert Shaw. The Congress will close with a banquet (to which ladies also may subscribe) limited to 350, on Friday evening, May 5, at seven o'clock. Remittance ($5 per plate) should be made to Richard J. White, Treasurer, 10 South Street, Baltimore, but no subscriptions will be received after April 15. Address inquiries to Tunstall Smith, Executive Secretary, The Preston, Baltimore.

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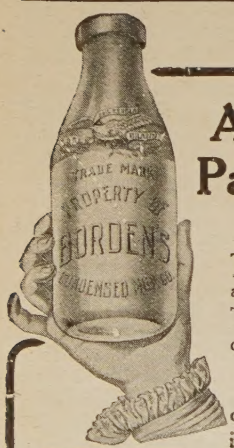

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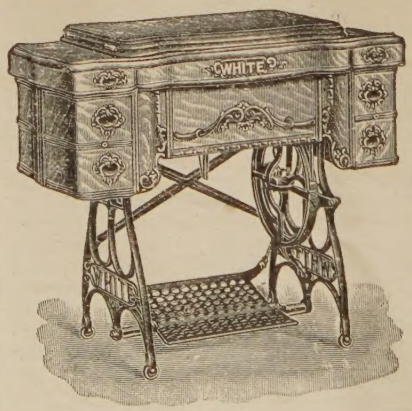

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